

# Front door discipline cited as one back door solution

NASHVILLE, Tenn. (BP)—Many Southern Baptist churches lose nearly as many members through the back door of inactivity as walk in the front door.

Roy Edgemon, director of the Southern Baptist Sunday School Board's church training department, cited the problem and said new Christians become inactive when they are not helped to understand their faith and to become involved in the programs.

He termed many churches' failure to be as aggressive in helping new Christians grow in their faith as they are in winning people to Christ "the scandal of the Christian church of this century."

"We are morally responsible for new converts," said Edgemon. He likened not helping them understand what Christianity is about to "throwing a new baby into the world without a value system or principles for living."

Statistically, it appears that almost two-thirds of those baptized in Southern Baptist churches in 1980 were left to fend for themselves. While 429,742 persons were baptized, only 151,623 participated in any form of training for new church members, according to the Uniform Church Letter.

"We are bringing people in but are failing them in three areas," said Edgemon. "We are not teaching them who they are in God's family, helping them discover their

spiritual gifts or helping them find their place of responsibility and ministry through the local church."

First Baptist Church, Kingston, Tenn., and North Phoenix Baptist Church, Phoenix, Ariz., are among a growing number of churches experimenting with programs to activate inactive members.

"Front door discipline" is how Gary Marsh, pastor of First, Kingston, describes his congregation's efforts. The church sets high demands and is considering steps which will lead to a stronger emphasis on new members attending training sessions on the meaning of salvation, understanding the "Baptist Faith and Message" statement and seeing their responsibilities for ministry through the local church.

The church also has initiated a one-year deacons' associates program. Young adult men work with active deacons and are expected to meet the biblical qualifications of deacons, attend Sunday and Wednesday activities with their families and be tithers or be working on a systematic program of giving. Marsh said 23 men have agreed to participate in the programs for 1981-82.

"With 20 active deacons and 23 associates, we have reduced each person's load from 32 to 15 families in the deacon family ministry program," said Marsh. This will

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"Back door problem" is how some church leaders describe their growing concern about increasing numbers of inactive members.

## Brotherhood consolidates organizational structure

MEMPHIS, Tenn. (BP)—Trustees meeting here reduced the organizational structure of the Southern Baptist Brotherhood Commission and named three area directors.

The new organizational structure calls for three service areas: Brotherhood program, support, and business. Former divisions of Royal Ambassadors and Baptist Men's work were incorporated into Brotherhood program services.

Trustees okayed the recommendation of Executive Director James H.

Smith to name Norman Godfrey, associate executive director, as director of Brotherhood programs and services; Jack Childs, director of the marketing department, as director of support services; and Lynette Oliver, business director, will lead business services.

Brotherhood program services include Baptist Men, Pioneers, Crusaders, associational Brotherhood, Brotherhood administration and general editorial services.

Within support services are public relations and marketing, graphic, merchandise and periodical services. Business services includes accounting, comptroller's office and building maintenance.

In other action trustees declined to adopt a charter and bylaws setting up a national fellowship of Baptist men. They did establish a committee to determine ways of involving men in Southern Baptist activities.

The committee, composed of trustees

(Continued on page 3)

## Success was only a bike ride away

By Robert O'Brien  
CHONGWE, Zambia (BP)—Dave Parker's willingness to squelch his skepticism and spend \$12.03 to repair a bicycle could go down as one of the most cost effective decisions in the history of Southern Baptist missions.

Earlier this year, a Zambian layman offered to visit and preach in some villages near Chongwe, Zambia, if Parker, a Southern Baptist missionary from Georgia, would agree to repair the man's bike.

"I thought I'd heard that old story before," Parker recalled. "But I felt that the Lord would have me help him with this."

Even though skeptical, Parker got the bike fixed, and the layman, true to his word, hit the road.

Four months passed. During that time, the layman visited and began fellowship groups and preaching points in six different places only a bike ride away from his home. The missionaries soon conducted training sessions for leaders developing in new churches which resulted from the man's efforts.

"What the Lord can do with a \$12.03 repair job and a willing layman—even when we're skeptical," Parker exclaimed.

(O'Brien writes for the Foreign Mission Board.)

## Cothen picked as NOBTS VP

Joe H. Cothen has been elected by the Executive Committee of the Board of Trustees as vice-president for Academic Affairs at New Orleans Baptist Theological Seminary. Cothen will fill the position to be vacated by J. Hardee Kennedy December 31.

Cothen is serving as chairman of the division of pastoral ministries at New Orleans Seminary. He has served on the faculty since 1968 when he was elected associate professor of communication arts in the Division of Religious Education. Cothen was pastor at Oak Park Baptist Church, New Orleans, from 1971-77 before returning to the seminary as associate professor of pastoral work. He later was elevated to a full professorship before becoming division chairman.

Cothen, 55, was born in Poplarville, Miss. Following naval service, 1944-46, he was graduated from Mississippi College. He received the bachelor of divinity degree in 1952 and the doctor of theology degree in 1955 from New Orleans Seminary. He later received a master of arts degree from the University of Southern Mississippi.

He is married to the former Hazel Moulder (daughter of the Chester S. Moulders) of Hattiesburg. The Cothens have three children—two sons, Jodie and Nathan, and one daughter, Cynthia. He is a brother of Grady C. Cothen, president of the Sunday School Board of the Southern Baptist Convention.

Cothen has served churches in Alabama, Louisiana, and Mississippi—among them First Baptist Church, Thomasville, Alabama (1956-1958), and Alta Woods Baptist Church, Jackson, Miss. (1958-1968); New Orleans (1971-1977).

## Consensus on missions is "exciting"

By Ron L. Surber  
Missions first-hand is exciting! That is the consensus of the seven men who traveled to Guadeloupe, French West Indies, from Hattiesburg's Temple Baptist Church for a week-long, construction-centered mission trip.

The men were requested to accomplish two major goals. The church in Pointe-A-Pitre needed a complete new roof on the existing building, and part of the back courtyard needed to be covered for additional education space.

The old tin roof was first removed from the auditorium, additional bracing was installed, and a new tin roof was put into place and painted. One job down, but the next was tougher.

The courtyard cover was to be approximately 20 feet by 30 feet. Concrete had to be broken into for placement of nine support poles. These were tied together with framework for the roof which was then installed. This new construction nearly doubled the size of usable space for church activities.

Wayne and Florence Frederick, missionaries (from Mississippi) at Pointe-A-Pitre, directed the work as well as providing meals, transportation, and lodging. One of the most valuable times the men experienced was when Wayne Frederick explained how the Cooperative Program and Lottie Moon Christmas Offering provided the resources for missions.

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## Seminary, Mexican Bible Institute merger okayed

FORT WORTH, Texas (BP)—Trustees of Southwestern Baptist Theological Seminary here voted to merge with the Mexican Baptist Bible Institute in San Antonio.

The action, which came during the trustees' annual fall meeting Oct. 19-21, provides for Southwestern to assume control and ownership of the Institute from the Baptist General Convention of Texas. The proposal must be approved by two consecutive annual meetings of the BGCT. The first vote will be taken during the convention's annual meeting Oct. 27-29 in Waco.

Plans for transfer of control and operation will begin immediately, according to officials of both institutions. Official control would come following an affirmative vote at the 1982 BGCT meeting in Corpus Christi.

Under the new arrangement, the San Antonio school will be known as Hispanic Baptist Theological Seminary.

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## Jackson gathering is Nov. 9-11

# 'Jesus is Lord' is Mississippi Baptist Convention theme

"Jesus is Lord," is the theme of the 146th annual session of the Mississippi Baptist Convention set for Nov. 9-11 at First Baptist Church, Jackson. The theme is taken from Philippians 2:9-11.

This, the annual business meeting for the nearly 2,000 participating churches in the state convention, begins at 1:20 p.m., Nov. 9. During that first session there will be the President's address by Brooks Wester, pastor of First Baptist Church, Hattiesburg. Special music will be by "New

light", the Baptist Student Union choir of Jones Junior College, and by the FBC, Hattiesburg, choir.

Fisher Humphreys, professor of theology at New Orleans Seminary, will begin his series of Bible studies that session and will continue them throughout the entire convention, one each session.

The 1982 convention budget will be presented during the first session for vote the next morning. And the first of six "Family Living" presentations will be made. The first will be by Troy

Brand, Jr. Annette Hitt will give the second one; Gerald Hasselman, the third; Jo Hollman, the fourth; Ron Cassada, fifth; and Eugene Roberts, sixth.

Each session will have a different music leader. The first will be James Hayes. The second will be Don Bennett. The third, Johnny Speedling, Jr.; the fourth, Donn Kenyon; fifth, Lamar Self; and sixth, Lester Mason.

The Monday evening session will feature the state convention program, led by Earl Kelly, executive secretary-treasurer of the Mississippi Baptist Convention Board. Special music will be by the Singing Churchmen and their handbell group.

Following the Monday night session, there will be a reception at the Baptist Building (across the street from the church) honoring home and foreign missionaries attending the convention.

The third session begins at 8:50 Tuesday morning, Nov. 10, with special features including election of the convention president, presentation of resolutions, adoption of the budget, and a message from Russell Dilday,

president of Southwestern Seminary, Ft. Worth, Tex.

Special music will be by Johnny Speedling, Jr., and by the men's quartet of First Baptist church, Laurel.

This third session also begins the series of convention agency reports, which continue throughout the rest of the convention.

The fourth session, beginning at 1:50 Tuesday afternoon, includes a sermon by Winfred Moore, pastor of First Baptist Church, Amarillo, Tex., and election of the rest of the convention officers. Special music will be by the Donn Kenyon Singers.

The Tuesday evening session, starting at 6:50 p.m., offers the convention sermon by Jim Yates, pastor of First Baptist Church, Yazoo City. That church's sanctuary choir will offer special music.

The sixth and concluding session begins the next morning at 8:50. It features messages by Carolyn Weatherford, executive director of the Woman's Missionary Union, Southern Baptist Convention, and by James Dunn, executive director of the Baptist

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## South American missions is Monday evening focus

South American missions, Mississippi Partners with the Rio de la Plata, will be the focus of attention during the Monday evening session of the Mississippi Baptist Convention.

This is the session that deals annually with the work of the Mississippi Baptist Convention Board.

The South American nations involved in the Partners endeavor are Paraguay, Uruguay, and Argentina. One of the featured speakers for the session will be Ben Bedford, the assistant area secretary for that region of South America. Bedford is in the United States on furlough. Bedford accompanied a Mississippi task force group on a tour of the three nations in March.

Another furloughing missionary, Jason Carlisle, will also be a part of the program. For most of this year Carlisle, a missionary to Uruguay, has been the stateside coordinator for the Partnership effort. He will return to his field in January. Carlisle also was on the task force visit to the three countries.

Three Mississippians who were pioneers in the volunteer endeavor in

South America will speak of their experiences. Perry and Mary Sanderford, a couple from Pinelake Baptist Church in Rankin Association, worked with the Uruguayan mission and New Dawn Baptist Church of Montevideo and with the Burzaco Baptist Church of Buenos Aires for two weeks in June and July. Last month Maurice Flowers, director of missions for Jones Association, worked with the church at Carmelo, Uruguay, and visited Argentina. In Uruguay he conducted a witness training school.

Earl Kelly, executive secretary-treasurer of the Mississippi Baptist Convention Board, will be in charge of the session and will deliver the closing address that will call attention to the place of the Partnership endeavor in the Bold Mission efforts of the Southern Baptist Convention.

The Singing Churchmen of Mississippi will participate in the program, and the congregation will be asked to join in on two songs to be sung in Spanish. A phonetic arrangement of the words to the songs will be printed in the program for the evening.

## State averages \$1 million per month in '81 gifts

The sixth month during 1981 for more than \$1 million in Cooperative Program gifts to be received from Mississippi Baptist churches brought the 10-month total to \$10,364,559 following October gifts of \$1,063,380.

October was the second month in a row for receipts to go above \$1 million. Receipts in September were the highest on record for one month and amounted to \$1,236,857. The pro rata budget for one month of the \$12,655,000 annual budget is \$1,054,583. Thus both September and October receipts were above the monthly budget figure. This brought the pro rata budget deficit for

the 10-month period from the \$210,071 following September to \$181,274 at the end of October.

The October gifts were \$62,292 above those of the same month of last year, according to Earl Kelly, executive secretary-treasurer of the Mississippi Baptist Convention Board. For the year-to-date the total gifts are \$721,196 above those of the same period of last year.

Kelly pointed out that unless churches send in their gifts for November early, this month may not show a good report in that the month

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# Mission in Context ends with strategy emphasis

By Jim Newton

RIDGECREST, N. C. (BP)—After taking a long hard look at 1980 census data and Bold Mission Thrust plans for the denomination, more than 940 associational, state and national Southern Baptist leaders began to struggle with developing mission strategy on the associational level.

Mission in Context, described as a "once-a-decade" national conference for associational directors of missions, ended with pleas from the director of missions for Atlanta Baptist Association and the president of the SBC Home Mission Board urging a new role for the association as a base for mission strategy.

"The association is being called forth to a different kind of mission," said Eddie Gilstrap, director of missions in Atlanta. "We must become mission strategists where we are."

The Baptist association is best equipped to plan mission strategy because it is the closest organizational unit to the local church, Gilstrap insisted. The association must be a full partner in the denomination in planning mission strategy, rather than simply being a "conduit" through which state and national Baptist bodies channel their plans, programs and strategies.

In the final message of the three-day conference at Ridgecrest Baptist Conference Center, Home Mission Board President William G. Tanner urged the associational leaders to plan their own strategy in the context not only of their own association, but in the context of the whole world.

"There is a danger, I fear, of a creeping neo-isolationism, 'a me-ism,' in America as we tend to turn inward and look more at our own personal concerns, rather than looking at the whole world Christ died to redeem," Tanner said.

"We must not forget... the whole world today is a global village," Tanner said. "What you do today in Littlefield, Texas, can have an immediate effect in Ouagadougou, Upper Volta."

Tanner also warned that Baptist

mission strategy must be planned within the context of the whole religious world: "We'd better not forget that God works through his whole body (the church), not just through one of his little fingers called Southern Baptists."

In a closing evaluation, the chairman of the Mission in Context steering committee, James Nelson of the Home Mission Board's associational missions division, observed the facts and data from the census report compared to Baptist church growth have been "rather pessimistic."

"But as redeemed people of God, we go with our theology. In Jesus Christ, we leave with a positive note."

During a presentation of data from the 1980 census, Home Mission Board research division director Orrin D. Morris said the data indicates Southern Baptists will lose the South and the cities if they do not focus more on reaching blacks and ethnics.

Morris pointed out Baptist church membership did not keep pace with the population growth in the South where Southern Baptists are strongest between 1970-80, and predicted reaching the large cities of the South will present the most formidable challenge to Baptists in the decade of the 1980s.

In another major address, Southern Seminary President Duke K. McCall said the most crucial question Southern Baptists are facing is, "how much diversity can Southern Baptists tolerate?"

"We may splinter Southern Baptists because of our intolerance of diversity that God created in the first place," McCall said.

He added, however, that "God isn't listening to our predictions. The Holy Spirit has moved in the face of all the trends, winning people to Jesus Christ. He is going to continue until the kingdom of this world becomes the kingdom of God."

An entire day during the conference was spent in workshops and presentations introducing detailed Bold Mission Thrust plans for the SBC for 1982-85, including nine projects under three priorities: "Reach People, Develop Believers, Strengthen Families."

Following the intense look at statistics and plans, SBC Sunday School Board President Grady C. Cothen warned the Baptist mission leaders against looking only at numbers, challenging them instead to see people in need and in spiritual poverty.

Statistics are only numerical illustrations of human misery, Cothen said. "We are not talking about trends; we are talking about human beings suffering spiritual misery because they've got their lives all mixed up."

Cothen said that Satan is doing everything he can to thwart Bold Mission Thrust. "He is dividing the churches. He is confusing the denomination, he has attacked every facet of Bold Mission Thrust."

In the conference's opening address, Golden Gate Baptist Theological Seminary President William Pinson warned that Bold Mission Thrust will be costly, for it will require Baptists to struggle with controversy and sacrifice time, money and comfort.

Bold Mission Thrust will be throttled until Baptists learn the Bible teaches Christians must save all they can from what they earn so they can give all they can to world missions, Pinson said.

The conference was jointly sponsored by the SBC Sunday School Board, Home Mission Board, Woman's Missionary Union and Brotherhood Commission.

(Newton is HMB news editor.)

## High attendance

On Oct. 4, High Attendance Day in Mississippi Baptist churches, a reported 196,548 were in attendance in Mississippi Sunday Schools. Another 80,149 persons were reported to have attended Mississippi Church Training programs that day.

## Simpson votes benevolence plan

Simpson Baptist Association at their Annual meeting Oct. 28, voted to establish a benevolence fund to be used to pay supply for a church whose minister is forced to vacate his responsibility because of illness.

The disbursements of the fund will be handled by the association missions committee. The missions committee was authorized to draw up the guidelines which are as follows:

1. Each church would be invited to contribute \$25 per year to a benevolence fund.
2. Upon request by church supply money would be paid in the event the staff is forced to vacate his responsibility because of illness, provided the church would continue his/her salary during this period of time.
3. There will be a limit of a 6 months per illness.
4. Only churches participating may draw from the fund.
5. This contribution would be invested in a separate fund in the event that it is not used it would accumulate interest.
6. The amount of honorarium given for supply would be \$50 per week and would be the same amount regardless of the size of the church.

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## Education leaders told: operate in the sunshine

By Rex Hammock

NASHVILLE, Tenn. (BP)—Christian education, praised during a two-day workshop for Baptist state convention and education executives, is being threatened by legal developments, said an attorney during the same workshop.

Nashville attorney James Guenther told workshop participants, which included state Baptist convention executive secretaries and chairpersons of state education commissions or committees, that Christian colleges have been on the "front lines of (church-state) legal battles in the past few years."

With the passage of certain federal laws and the adoption of guidelines—specifically the National Labor Relations Act and civil rights legislation—there has been a proliferation of suits by faculty and staff members "when colleges do not hire, fire or grant tenure as they want," said Guenther.

As the age of majority has been lowered to 18 in most states, the "old role of the college as absentee parent" also has changed, said Guenther. Student consumerism has increased and today "the college catalog serves as a contractual relationship between college and student."

Guenther, legal counsel for both the Education Commission and the SBC Executive Committee, said that many

legal questions Baptist colleges have faced now confront other Baptist institutions and will probably affect local churches in the future.

Guenther advised those interested in legal issues facing Baptists to watch developments in certain specific areas:

—Legal decisions concerning the question of ascending liability; specifically cases which address the question, "Is a parent organization of a religious body also liable in suits brought against a subsidiary agency?"

—A case against Bob Jones University, an independent religious school in South Carolina, which will answer the question of the federal government's right to take away the tax exempt status of a religious institution if the institution has a policy contrary to government guidelines—in this case, civil rights guidelines.

—Shock waves of suspicions concerning church wealth if Roman Catholic Cardinal Cody of Chicago is indicated and prosecuted for misuse of church funds.

To avoid legal problems, Guenther advised Baptist executives, college administrators and church leaders to "operate in the sunshine—say what you mean and mean what you say."

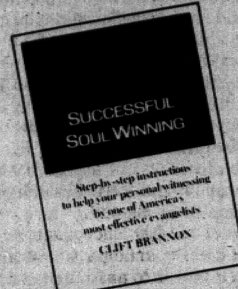
(Hammock writes for the Education Commission.)

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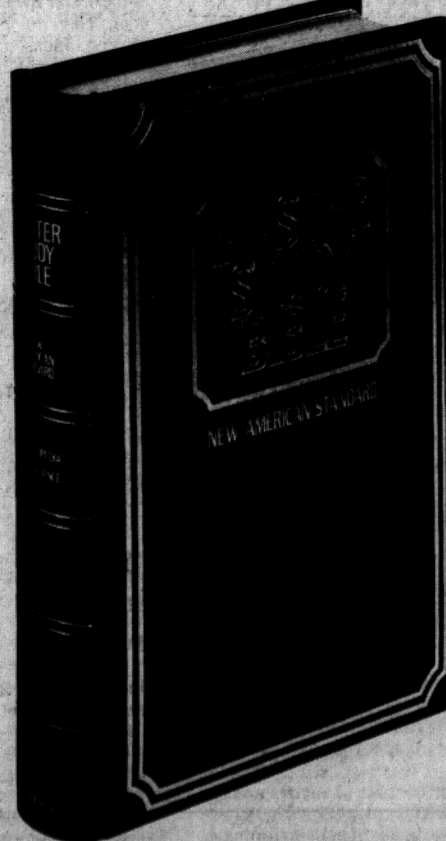
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## Haney resigns at Brotherhood

By Dan Martin

MEMPHIS, Tenn. (BP)—David P. Haney, director of the Baptist Men's department at the Southern Baptist Brotherhood Commission, has resigned to become a church renewal and management consultant.

The resignation, effective Dec. 31, was accepted by trustees of the agency during an executive session at their semi-annual meeting.

Jack Knox, a moving company executive from Germantown, Tenn., and chairman of trustees, said: "We appreciate the eight years that David (Haney) has given to the Brotherhood Commission, and he leaves with our prayers for continued success in his ministry."

Knox, however, declined to discuss details of the resignation, saying only that "we have parted company on good terms. I am disappointed people are trying to read a lot of things into this."

Haney is one of three executives of the Memphis-based commission named April 9 in a federal court lawsuit, filed by a female secretary of the commission, that alleges sexual harassment and defamation of reputation.

The suit is pending in federal district court in Memphis. It also names the Brotherhood Commission, the Southern Baptist Convention, James H. Smith, commission executive director, and Norman Godfrey, associate executive director.

The suit, which seeks \$3 million in damages, alleges Haney declined to promote the plaintiff, Barbara Minor, to division level secretary in the summer of 1980, after she refused to respond to what she described as a request for sexual favors on behalf of a friend.

Knox told Baptist Press the commission's attorney, Ernest Kelley, was present during the executive session and directed any questions about the discussion to Kelley.

"I am not free to discuss anything about this," Knox said.

Knox also was asked if the resignation relates to a reorganization voted during the trustees' meeting, in which the Baptist Men's program was changed from a division to a department.

In that meeting, trustees "reduced" the organizational structure from four divisions to three service areas, and placed the Baptist Men's program into the Brotherhood program services area, to be headed by Godfrey.

"The reorganization was to streamline the organization and make it more effective," Knox said. "It had nothing to do with any personality... absolutely nothing to do with any personality."

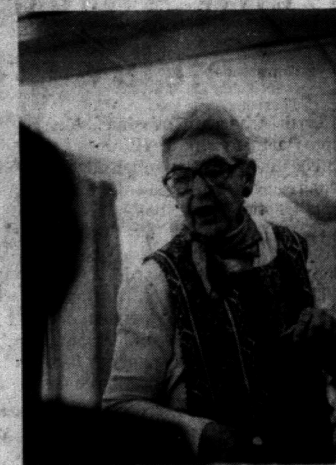
Haney, who said he will direct a national church renewal and church

management consulting service with offices in Memphis, declined to discuss the lawsuit, and said the reorganization "didn't have anything to do with it."

He commented he had wanted to open a consulting service "for some time."

Haney, a native of Ohio, became director of the department of lay ministries of the commission March 1, 1974, leaving Heritage Baptist Church in Annapolis, Md., to join the agency. He is a former pastor of churches in Kentucky and Ohio.

(Martin is BP news editor.)



## Art teacher

Lucille Parker, instructor at William Carey College, Hattiesburg, Miss., taught the afternoon art class during one of the senior adult Chautauquas held at Ridgecrest Baptist Conference Center. The tenth anniversary of the Chautauquas is being celebrated this year. More than 8,000 senior adults are expected to attend the nine scheduled conferences. Three busloads totaling 120 Mississippi Baptists, attended one of the Chautauquas, led by Kermit King of the Church Training Department.—Photo by Gail Rothwell.

## Brotherhood consolidates

(Continued from page 1)

tees, agency staff members, and state Brotherhood leaders, was instructed to meet twice annually with concerned Baptist laymen to identify concerns and develop ways to involve lay people.

Trustees heard a progress report for constructing the Glendon McCullough Conference Center and agency offices and empowered a building committee to proceed with construction within budget limitations of \$160,000.



# Front door discipline cited as one back door solution

(Continued from page 1)  
greatly improve the quality of ministry, he noted.  
"I preach and teach that if you want to worship and serve God here, we want you. If you just want your name on the roll, we don't want you," said Marsh, who talks with each new Christian about their responsibilities before they are baptized. "As a result I think the quality of our members is higher."  
North Phoenix instituted the Encourager program in 1980 to provide person-to-person assistance to new Christians.  
When a person makes a public decision to accept Christ, he or she is given a copy of the Survival Kit for New Christians to study and is assigned an encourager who is an active member of the Bible study department to which the new person is assigned.  
Each of the 900 Encouragers now participating in the program have participated in a one-hour training program and their role is to answer questions, provide support and help the new Christian become involved in the total church program—Bible study, training, visitation and worship.  
Minister of Outreach Uri Utterback who administers the Encourager program, said, "I really feel it's a positive approach to the new Christian. It enables them to find new directions in getting involved in the church and to see that through the church there is an alternative to the world."  
Utterback noted that being an Encourager also has helped many long-time members to become more active in

the total church program.  
As general guidelines for helping new Christians, Edgemon suggested planning a training program based on the needs of the church and giving increased emphasis to the value of church membership.  
"We communicate that membership is of no value because we don't train new converts in who they are," said Edgemon. "We need to start re-emphasizing the priesthood of the believer: one, God is no respecter of persons; two, we all have equal access to God; and three, we've all been called to ministry."  
Also, Edgemon said, a church should establish and communicate to new Christians its expectations of church members.  
"Every new Christian should be expected to take some kind of training, such as working through the Survival Kit," he said. "Adult, youth and children's editions are produced by the church training department. This can be the first step toward a disciplined life."  
And, he noted, new converts should be expected to engage in continued training and to find a place of ministry. Then, if someone becomes inactive, "there should be an intensive plan for meeting their needs and getting them involved again."  
"We should not be satisfied with the inactivity of our members," he said.  
(Linda Lawson writes for the Sunday School Board.)

# Drumwright, Arkansas executive, dies at 57

LITTLE ROCK, Ark. (BP) — Huber L. Drumwright Jr., 57, executive secretary of the Arkansas Baptist State Convention, died at 1 a.m. Nov. 2 after suffering an apparent heart attack.  
Drumwright preached Sunday (Nov. 1) at First Baptist Church of El Dorado, Ark., and had experienced chest pains during the afternoon. However, he preached the evening service.  
He and his wife, Minette, returned to their home, where he had severe pains about 11 p.m. Little Rock Fire Department paramedics were summoned and efforts were made to resuscitate him for nearly an hour.  
He was taken to Baptist Medical Center, where he was pronounced dead at 1 a.m., after further efforts to

revive him were unsuccessful.  
Drumwright became executive of the Arkansas convention May 30, 1980, after 28 years on the faculty of Southwestern Baptist Theological Seminary in Fort Worth, Texas, seven as dean of the school of theology. He was professor of New Testament.  
He was born in Walters, Okla., and a graduate of Baylor University and Southwestern Seminary. He had done post doctoral work at Princeton Seminary and the American School of Classical Studies in Athens, Greece.  
Survivors include his wife, Minette; two daughters, Minette Evalyn and Debra Day, both of Waco, and a sister, Mrs. Rubye Pulley of Dallas.

BAPTIST RECORD PAGE 3  
Thursday, November 5, 1981

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## National Baptist scholarships

The Home Mission Board of the Southern Baptist Convention grants scholarship aid to 27 students in the amount of \$85,000 each year. Shown above are four National Baptist scholarship recipients who will attend New Orleans Baptist Theological Seminary this year. They are (left to right) Charles Hines, Natchez, Hubert Tate, Jackson, Mary Ann Bogan, of Columbia, and Doug Taylor, Leesville. Making the presentation is Richard Brogan, left, president of Mississippi Baptist Seminary. Paul Stevens, who serves as vice president for student affairs at New Orleans Seminary is at the right. Besides heading the MBS, Brogan as a Home Mission Board missionary, directs black church relations in Mississippi.

## Retiring missionaries leave hearts overseas

By Bill Webb  
RICHMOND, Va. (BP)—Retiring missionary Hazel Moon's ulcer almost kept her from becoming a missionary nurse to Nigeria.  
At a recognition service in Richmond to honor her and 22 other retiring foreign missionaries, Moon recalled the verdict from the Foreign Mission Board 34 years ago: "We can't send you out but come on down and watch the others be appointed."  
Then just an hour before the service years ago, several members of the board asked if she would be willing to go to Nigeria on the condition that she release the board of all responsibility should the ulcer trouble her.  
The Virginian gladly accepted and just this year completed 34 years' service in Nigeria. "I knew God would take care of my stomach and he's still taking care of it," she told the audience of relatives, friends, Foreign Mission Board members and missionary candidates.  
For the honored retirees—with 695 years combined missionary service—perhaps the toughest thing about serving Christ on foreign soil was having to stop.  
Though most did not say it aloud, they seemed to agree with Ardis Cross, of Texas, when she said, "The only difficult thing we had to do as missionaries was retire." She and her husband, Eugene, of Mississippi, served seven years in Hawaii (before it achieved statehood) and 27 years in the Philippines. He was not able to attend the service.  
Cross had vowed to return to the Philippines after going there during World War II as an Army chaplain and helping secure the release of starving missionaries held captive by the Japanese. As it turned out, the Crosses' first assignment was to Japanese in Hawaii.  
"It's good to have been a part of a big plan," Mary Frances Gould, of Kentucky, assured the audience. "I wish I were starting over, but I'm grateful

for these years of service that I've had." She spent 28 years in Thailand.  
Over and over again the retiring missionaries thanked Southern Baptists and the board for prayers and financial support through the years.  
Several, like Oleta Snell, of Texas, who worked 32 years in Chile, spoke with pride of Chileans who had matured under missionary leadership and are today church leaders themselves.  
"One of my greatest joys was to see the growth of a church that began with a handful of Sunbeams, RAs and GAs," she said. "Today some of the deacons, Sunday School teachers and officers in that church are children of those first RAs, GAs and Sunbeams (missions organizations for children)."  
One retiring couple, Hubert and Peggy Tatum, of Georgia and Tennessee, continue to live on the field where they served for 28 years—Hawaii. Like author Corrie Ten Boom, Mrs. Tatum said, "We're not retiring; we are getting new tires." The Tatums were in a special "on loan" category to Hawaii Baptists their last 18 years of service.  
Jaxie Short will continue a stateside ministry to the Chinese, whom she served for four years in China and 31 more in Hong Kong.  
"Just last week, at the request of some young adults from the People's Republic of China, I started a Chinese Bible study in Oklahoma among people who will be returning to the People's Republic of China," the Texan beamed. "So I thank the Lord because what you (Southern Baptists) have given and put into China is still bringing dividends."  
Bonnie Moore, of Oklahoma, recalled the painstaking task of preparing a Bible concordance in the Hausa language during her 33 years in Nigeria. "I feel that though I am no longer in Nigeria, I still have a part in winning souls there because of the concordance that the Lord did through me."  
"We are in the presence of classic missionaries," President R. Keith Parks assured the audience before he presented each retiring missionary with a scroll of recognition and a love gift. He defined as "classic" those with "lasting significance" and "recognized worth."  
Other retirees present for the service were Catherine Walker, of Georgia, 34 years in China and Indonesia; Frances Talley, of North Carolina, 16 years in Japan; Wilfred and Esther Congdon, of Colorado, 44 and 43 years, respectively, in Nigeria and Malawi; Ben and Janie Welmaker, of Texas, 30 years in Colombia; Luther and Louise Copeland, of West Virginia and New Mexico, 14 years in Japan; Jarrett and Margaret Richardson, of Alabama and South Carolina, 37 years in Nigeria; and Neville and Emma Claxton, of Kentucky, 33 years in Ghana, Nigeria and Benin.  
In addition to Cross, those unable to attend were Edythe Montroy of Mississippi, 25 years in Nigeria; and Ruth Miller Halton, of Oklahoma, who with her late husband, William, served in Hawaii and the Bahamas for 19 years.  
(Bill Webb is an FMB staff writer)

## YOUR HELP IS NEEDED NOW!

As The 1982 World's Fair in Knoxville approaches (May - October 1982) many Baptists are asking, "How can I help with our Baptist witness?" You can help reach millions of Fair visitors with the Christian message by ordering your World's Fair tickets now through Baptist Ministries for The 1982 World's Fair. Part of every ticket purchase goes toward completion of the Baptist Pavilion at the Fair.  
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## Consensus on missions...

(Continued from page 1)  
sionaries to be at work in Guadeloupe, as well as the capital to repair buildings and build new ones. After seeing the extremely high cost of building materials in Pointe-A-Pitre, each man realized the importance of sacrificing at home to support these two avenues of mission assistance.  
As the airplane departed this Caribbean island, each man

looked to see the shining rooftop below—a visible witness of a group of Mississippi Baptists experiencing foreign missions firsthand.  
Men participating on the trip were: Warren Dunn, student activities director at the University of Southern Mississippi; Ken Gower, U.S. Air Force, retired; Glenn Hobgood, social security claims adjuster; Sam McClendon, farmer; Terry McWhorter, department store manager; Bobby Spiers, postmaster, United States Postal Service; and Ron Surber.  
(Ron L. Surber is minister of education at Temple Church, Hattiesburg.)

## Bruce deacon, newspaperman, dies in crash

Funeral services for Sellers V. Denley, founder of The Calhoun County Journal at Bruce were held Oct. 28 at First Baptist Church, Bruce, where Denley was a lifetime deacon and had taught an older adult men's Sunday School class for almost 28 years. Charles Nestor, Bruce pastor, officiated.

Denley, 76, died early Oct. 27, from injuries sustained Monday night, Oct. 26, when the automobile in which he was a passenger collided with another.  
Selma Bryant, mayor of Bruce and brother of Hollis Bryant, consultant in the Cooperative Missions department, Mississippi Baptist Convention Board, is in intensive care in the North Mississippi Medical Center at Tupelo suffering from multiple injuries. Ervin Bulard, Pittsboro mayor, who was driving, is also in the Tupelo hospital, with severe injuries.  
The men were returning from a 3-Rivers Planning meeting at Smithville when the crash occurred at the intersection of Highways 45 and 278 eight miles west of Amory. The driver of the other vehicle, Mrs. Helen King from Aberdeen, was also reported to be in critical condition.

Denley, born Jan. 3, 1905, in Coffeeville, was associated with the Coffeeville Courier from early boyhood until 1946. In August 1953 he founded The Journal and served as editor until 1971. Since that time he has been active as a columnist and in production of the newspaper. He served one term in the state legislature in the early 1940's.  
Survivors include his wife, Maggie Ellen Denley, and one son, S. Gale Denley, both of Bruce; two brothers; three sisters; three grandchildren; and one great-grandson.

## Preschool care to be available at convention

Preschool care will be available for children, ages birth through five, at First Baptist Church, Jackson, during the Mississippi Baptist Convention, Nov. 9-11. The Preschool departments are located on the street level off President Street. Signs point the way.  
Hours will be listed in the daily bulletin to be distributed during the convention.  
The following are procedures to be followed: Register, giving the names of the child or children, the parents and the church. Be sure all belongings are labeled. In the case of infants, leave a time schedule for feeding.  
Leave the children no earlier than 20 minutes before the beginning of a session and pick them up no later than 15 minutes after the close of the sessions.  
Children may stay through the noon meal if parents provide food—baby food or sack lunch. The Preschool Staff will serve the children the noon meal only. Children must be picked up for the supper meal, as the Preschool will close between 4:30 and 6:30 p.m.

## Get Southwestern tickets Monday

The cost of the Southwestern Seminary alumni luncheon will be \$6. Tickets MUST be bought, or if already paid for, picked up before 5 p.m., Monday, Nov. 9, in the display area of the convention. The luncheon will be held Tuesday, Nov. 10, at noon at the Holiday Inn Downtown. Russell H. Dilday, president of Southwestern Seminary, will speak.

## Autograph party to be held for McWilliams, Swor

An autograph party will be held for Anne Washburn McWilliams and Chester Swor, Tuesday afternoon, Nov. 10, 2-4 p.m. at First Church, Jackson.  
The two will be autographing their recent Broadman books at the Baptist Book Store display. McWilliams wrote David Gomes: When Faith Triumphs. Swor wrote The Best of Chester Swor.  
Mrs. McWilliams, of Clinton, is editorial associate, Baptist Record. Swor, of Jackson, travels widely as a lecturer and counselor.

## Forrest avenue to dedicate sanctuary

Forrest Avenue Baptist Church, 701 Forrest Avenue, Biloxi, will dedicate its new sanctuary on Sunday afternoon, Nov. 15, at 2 p.m.

## Blue Mountain ministerial alumni dinner: Nov. 10

Blue Mountain College's Ministerial Alumni will gather for a dinner meeting during the Mississippi Baptist Convention. Jim Futral, pastor at First Baptist Church, Amory, will be the guest speaker.  
The dinner will be held at Calvary Church, Jackson, at 5:30 p.m., Tuesday, Nov. 10. Tickets will cost \$5, and may be obtained during the time of the convention from Bruce Appleman, vice-president of the alumni association.

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## Editorials

### South American Baptists . . .

## Beautiful people of the Rio de la Plata

Mississippi Partners with the Rio de la Plata (River of Silver) and Bold Mission Thrust will be the emphases on Monday evening of the Mississippi Baptist Convention next week.

The Rio de la Plata is the term used to designate the three-nation area to which Mississippi Baptists are relating in a Bold Mission endeavor in South America. The three nations are Paraguay, Uruguay, and Argentina; and the Rio de la Plata is the major waterway of the area. It is formed by the confluence of the Uruguay and Parana rivers and flows into the Atlantic Ocean between Montevideo, Uruguay, and Buenos Aires, Argentina. The Rio de la Plata is so wide at that point that it appears from the air to be a bay.

The Parana River separates Paraguay from Brazil and flows into Argentina. The beautiful Iguazu Falls are on the Parana River between Paraguay and Brazil, and near there a tremendous dam is under construction as a future source of power.

Carrying out a Bold Mission endeavor of their own in that beautiful area are the members of the Santamaria family of San Juan, Argentina. The San Juan area has been called the California of Argentina because of its resemblance to the San Joaquin Valley of California.

Jose Santamaria is perhaps the most influential layman in the San Juan area, and he is president (or moderator) of the Baptist association for that area. Jose's father was the first of the Santamarias to become a Baptist, and he did so soon after he arrived in Argentina from Sicily just before World War I. Now there are 62 direct descendants of that elder Santamaria, and every one is involved actively in Baptist work in Argentina.

Four of the elder Santamaria's children are still living. There are in addition 24 grandchildren and 17 great grandchildren. Jose has three daughters, and all are involved in the work of a mission congregation. One plans seminary study. Though I was not aware of the connection at the time because of a language barrier, I spent the night in San Jose with a sister of Jose Santamaria and her husband. They are Ruth and Rafael Albornoz. They have two children, 11 and 14 years of age, and all are members of the First Baptist Church in San Jose. Rafael is the secretary of the association.

Rafael was a staunch Catholic when he and Ruth were married. One day he was standing outside a Baptist church when a meeting was going on. Jose came along and grabbed his hand and said, "Let's go in." "He hasn't left the

church since," Jose exclaims. Rafael now has been a Baptist five years.

The elder Santamaria was 17 when he first arrived in Argentina from Italy. He was poor, and he came to help his family financially. He was a staunch Catholic, but after he had been in Argentina for awhile he became sad because he had left his family behind.

One Sunday he was walking along and passed an evangelical church where there was singing. He went in, and at the end everyone expressed a welcome. He felt that the people were filled with love and that they liked him. He felt a such relationship as he had with his family in Sicily. He was moved by the experience and walked away and cried.

A few Sundays later he made a profession of faith and was baptized. He said he became a new person. He wanted to go back to Sicily. This was in 1914, but he didn't know about World War I because he couldn't read Spanish. He went back, was drafted, and was sent to the front. The Argentine church kept in contact with him.

One day at the front the cook of his outfit was killed, and he became the cook. He felt the Lord was in this way saving him from being killed in battle. Later, however, everyone in the kitchen area was either wounded or killed, and Santamaria was sent to a hospital. "Lord, you've saved me again," he said. His three brothers were killed in battle, and another died shortly after of disease.

He was married after the war and had four children born in Italy. He wouldn't let his children be Catholics, but he found that the children's grandmother had sneaked one to a Catholic church. Five days later he left with his family to go to Argentina, though the parting with relatives in Italy was a sad encounter. He missed the boat to Argentina, however, because of a missing document; and he had to return for it. When he finally arrived in Buenos Aires he found that the ship he was scheduled to take had sunk, and all aboard lost their lives. "I've been saved a third time," he said, "and I've got something special to share with the world." He told his children that he didn't want to leave

them material things but rather wanted to leave them the spiritual blessings of Christ. The elder Santamaria died in 1965.

All of his descendants have become church leaders. One of Jose's brothers was lay pastor of First Baptist Church in San Jose for three years before his death.

For 20 years Jose was director of the Sunday School for First Baptist Church. His education came from Sunday School, he said. He studied Sunday School enlargement in order to facilitate Sunday School growth. He had been treasurer and had been on every committee of the church.

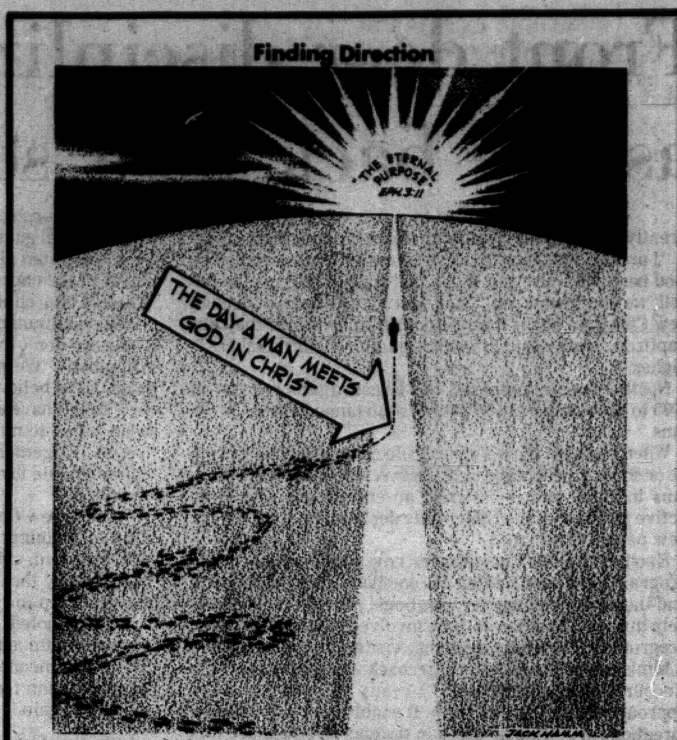
One day one of his daughters took him to a mission out of town, and he decided to help start a new work. He became the lay pastor. He led the members to build a chapel out of native stone, and they are hoping for a full-time pastor soon. The mission has grown in 2½ years to 120. The majority are children. Jose, his wife, their three daughters, and a future son-in-law go out to work in the mission. "We have grown spiritually," Jose said. "The Lord gives us more than we give him."

Jose is in the export business, but he never lets his business get ahead of the Lord's work. One-half of his time goes into the business and one-half into the Lord's work, he said.

The Santamarias are representative of the beautiful people who are the Baptists of the Rio de la Plata. They are energetic, they are organized, and they are at work. Jose Santamaria tells of one who amazed even him. The man led seven other men to Christ who were in jail. When the seven arrived at the church to be baptized, they were accompanied by an armed police guard. This created a stir with the neighbors, Jose indicated.

Jose Santamaria was right. The Lord gives us more than we give him. And those who are to be involved in volunteer work in the Rio de la Plata will be blessed in a greater way than expected because of it. This will be the testimony of Mary and Perry Sanderford and Maurice Flowers during the session on Monday evening.

They know. They have been there.—DTM



## Letters to the Editor

### Letters to prisoners

Editor:

In reference to Mr. Aqeel's (prisoner in Ohio reformatory) Oct. 15 letter to Baptist Record:

Thanks for printing his letter, for in my ministry I have found that the men and women behind bars are not only crying out for companions-by-mail, they are crying out loudly for "the story of Jesus—our blessed Savior."

A few weeks ago, I was in a cell in Washington County (Greenville) and praise God, what did I see on the walls? There was only one dirty phrase, but the ones that blessed my heart were "Jesus is the way," "The Lord is my Shepherd," "Jesus loves you," and others.

The saddest one of all was "God help you poor children." Yes, these wretched souls are hungry for the Gospel. At present, Victory in Jesus is in urgent need of 200 inexpensive Bibles.

Thanks for allowing me to share this need with the readers.

Clark Williams, evangelist and director

Victory in Jesus

P. O. Box 801

West Point, MS 39773

This letter presents the other side of the picture as compared with the front page editorial in last week's issue of the Baptist Record. We wholeheartedly support a ministry to prisoners which would include a letter writing witness. We repeat, however, that letter writing needs to be conducted with

extreme caution because there are a few prisoners who might create a problem for those who would appreciate and profit by such an experience.—Editor.

### A time with want

Editor:

Thank you for your concise and responsible editorial expression, "World Hunger . . . Baptists Beginning to Awaken."

The Spirit of God is continuing to convict and inform us in such a way that the fight against world hunger is beginning to be interpreted as an essential dimension of our calling to evangelism. Fast approaching is the day when the hunger concern, along with missions and religious liberty, will be an integral distinctive in the Southern Baptist identity.

We can rest assured that every last penny given for hunger relief through the Foreign Mission Board (P. O. Box 6597, Richmond, VA 23230) will be directly used to aid hungry people. We may feel free in asking this agency for a complete breakdown on how our contribution will be distributed.

Southern Seminary president Duke McCall has poignantly summarized our current situation by noting that we Americans have "lost the war on poverty" and "must negotiate a truce with want."

The moment for that truce is now.

Charles Johnson

Box 776

Southern Baptist Seminary

Louisville, KY 40280



Jose Santamaria, left, pauses for a break with San Juan, Argentina, pastor Sambrano, center, and Earl Kelly, executive secretary-treasurer of the Mississippi Baptist Convention Board, during a tour of the San Juan area.

### Guest opinion . . .

## Witnessing

By Guy Henderson

Attitudes are wondrous to behold! Could anything be more personal than personal witnessing? What business is it of yours if I believe or not, have accepted Christ or not, attend church or not? It's my life—just let me do my own thing! Attitude one in the fast lane.

Then, there is the attitude so aptly illustrated by John Vassar. At a dinner party one evening a society lady pointed him out to her husband and said, "That man over there, he asked me if I were a Christian." "I hope you told him to mind his own business," replied the husband. "Oh, if you could have heard him, you would have known! That is his business." John Vassar, like hundreds today, believed it was his business. Attitude two;

Scriptural, but possessed by so few.

As always, the larger group has the attitude of "so what." Indifference dogs the steps of so many believers today. The chilling spirit of Psalm 142:4 is felt: "I looked on my right hand, and behold, but there was no man that would know me; refuge failed me; no man cared for my soul." Is it the fireman's business when he sees a house on fire? Can the seafarer ignore the frantic cry of a drowning person? The child of God has discovered the rock of all ages in the midst of a stormy pilgrimage. Can we remain silent?

The biggest enemy of effective witnessing is fear. Fear of failure, of what others will say, or even what our friends will think. From whence cometh this fear? Not from God for we read that God has not given us the spirit of

fear; but of power, love, and a sound mind of self control. Thus the fear is of satanic origin. When we fail to witness we are obeying the devil.

But how can I do this? I'm so slow of speech, or timid, or I just don't know what to say. I listened to a man tell of a recent operation. It had happened to him, and it was real. Just yesterday I talked with a man who had been a POW and then suddenly released. Both expressed themselves so well. Can we not share with another the most marvelous experience of our life? Your own personal testimony is some of the best witnessing.

Helping tools can be found in the use of gospel tracts or booklets such as "How To Have A Full and Meaningful Life" or the "Four Spiritual Laws." Some find it effective to take a Bible

and walk the Roman road with an unsaved friend. Evangelism Explosion and Continuous Witness Training (CWT) are excellent training programs emphasizing prayer partners and a continuing effort. The old farmer expressed it accurately when he said, "I ain't farming now half as good as I know how." Our need is not so much better methods, but determined men.

Gary Player has a sign in his office "God loathes mediocrity" which he interprets by saying, "God says if you're going to keep company with me, don't embarrass me." Paul the apostle said, "Be not thou therefore ashamed of the testimony of our Lord. . . ." If it has happened to you, TELL IT!

Guy Henderson is director of the Evangelism Department of the Mississippi Baptist Convention Board.

### Guest opinion . . .

## A mistaken target

By Mrs. Max B. Graham

I had just gotten settled down on my bed upstairs to rest while when a commotion began under my bedroom window outside the first floor entrance below. Hurrying to the window of my room I looked out and saw two of our boarding students—one, Cliff, a large boy and the other, Jimmy, who was not more than one-half the size of Cliff. Putting on my shoes, I hurried downstairs, went outside, and stepped between them to stop the fight by trying to separate the boys. Cliff had already started a punch; and to my surprise, I mistakenly got hit. The fight

stopped; and the two boys, together with a group of onlookers, scattered to the various dorms. I quickly climbed the stairs and re-entered my room.

By the time I had gotten settled on my bed, a girl appeared with a summons for me to report to the main office. When I arrived there, I realized that someone had told the headmaster that Cliff had hit me. Cliff had entered the boarding high school from a nearby large city where he had been in trouble many times with the juvenile authorities.

He had been most uncooperative since coming to our school—would not bathe regularly, was always picking on one of the other boys, and would not put his clothes in the laundry to be washed each week. Our boarding school was his last chance—either he made it here or he would be sent to a juvenile home in the nearby city.

The headmaster informed me that he was sending Cliff home as punishment for hitting a teacher. I begged the headmaster to give him another chance since he really did not mean to hit me.

The headmaster told me that if he let Cliff get by with hitting a teacher, it was possible that other students might try hitting teachers also.

I assured him that I was willing to take that chance, and he finally agreed to give Cliff another chance if I would think up a suitable punishment. Knowing that Cliff loved sports, I recommended that he be suspended two weeks from taking part in sports.

That was my last year to teach at the school, but two years later I visited the school. That night they were having a cottage prayer meeting in one of the mountain homes nearby. When I asked

who the speaker would be, to my surprise, they said that Cliff was to conduct the service. About six months before, the Lord had called Cliff into the ministry. How glad I was that God had

## FCC powerless to prevent ban on religious programs

Asked specifically about the case of television station KVIA-TV in El Paso, Texas, whose owner recently announced a policy banning paid religious programming from the ABC affiliate, the FCC's Martin Blumenthal confirmed that the agency has no legal or regulatory power to reverse such a decision.

Blumenthal, acting chief of the policy and rules division, said that although existing law includes a "general public interest requirement" that programming be designed to serve the

community, it does not require making air time available to "any particular group" within the community.

Congress is currently considering a number of changes in broadcast law, including repeal of the "fairness doctrine" and the "equal time" requirements. The fairness doctrine requires broadcasters to air differing viewpoints on controversial subjects, while the equal time provision requires that air time be made available to competing candidates for public office.

Mrs. Max B. Graham is a resident of Independence.

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## Book Reviews

**THE BEST OF CHESTER SWOR** by Chester E. Swor (Broadman, paper, 217 pp., paper \$4.95). "How do you describe a sunrise over Mount Fujiyama? Or the surf at Waikiki? Or the snow in the Alps? You may try—numerable people do—but you'll never quite be able to make it, not to your satisfaction, anyhow." That's the way the editorial staff of this book say they feel about Chester Swor. This book contains selections from Swor's best-selling Broadman books, Very

Truly Yours, If We Dared! Neither Down Nor Out, The Parent Slant, and Youth at Bat. There are chapters on a variety of subjects to challenge all ages. Swor, a Mississippian, lives in Jackson. In the past 45 years he has traveled more than a million miles, lecturing and counseling on college campuses. His writing is like his speaking—sharp and clean-cut, straight to the point, full of anecdotes, beautifully expressive, making use of his extensive vocabulary.—AWM

## Faces And Places

### Two at Belleview

If I'd been an artist I'd have sat down and painted the scene before me in the September sunlight—a small white-columned church against the background of a flat Delta field of yellowing soybean plants. Inside the sanctuary I walked on a red carpet and admired the fantastic dried arrangement of johnson grass, pampas grass, and cattails.

Eleanor (Mrs. T. A.) Hester and I had eaten lunch with the Delta members of American Pen Women at Carpenter Robinson Memorial Library in Cleveland (the loveliest library I've ever been in). Later, as we drove toward Shelby, she told me about her church, Belleview Baptist, and called it "the little church with a lot of love" (99 members, 76 enrolled in Sunday School). "Sunday mornings the people congregate in the halls," she said, "I call it a double receiving line—until the bell rings, and we greet each other warmly, as one big family."

At the 17-year-old church I met two memorable persons—the pastor, Carl Prewitt, and a Sunday School teacher and "volunteer janitor"—Roberta Wade.

The pastor and his wife Lillian are volunteers for foreign missions and in fact have already applied to the Foreign Mission Board. "Now we are waiting for the need in a specific country to open up," he said, "that would match with our skills and where we feel God wants us to be." He said he would lead toward East Africa. His degree from Mississippi State was in farm management, so he hopes to combine agricultural missions with a preaching ministry.

Prewitt, a native of Bolivar County, had been a member of Belleview before he accepted the pastorate there 4½ years ago. He began his seminary studies in New Orleans, but after the church on the edge of Shelby called him he transferred to Mid-America because it was so much nearer his work. He and his wife have a year-old adopted son, Matthew.

I could not resist asking if he is kin to Cheryl Prewitt Blackwood, the former Miss America, and he said, "Yes, distant kin."

As I would expect of a mission volunteer, he is involved in reaching out to

the people around him. Beside ministry to his own church, he goes to nearby Parchman on Thursday evenings to preach in prison camps. Twice a month he leads services at the Oak Grove Nursing Home at Duncan (churches of Bolivar Association take turns). He directs two children's softball teams. Shelby Christian Women, one of three Bible study groups started by Belleview members, now reaches businesswomen from all churches in town.

Mrs. Wade, in her sweet, quiet way, gave me a guided tour of the church, with reserved—but certainly deserved—pride. White tile floors were shining clean. She had waxed them. Sunday School rooms appeared neat. She had dusted them, and straightened the furniture. The sanctuary seemed to say, "Welcome." She had vacuumed the carpet. Though hampered by arthritis, this 75-year-old widow, a retired school teacher of fourth grade, has appointed herself the church janitor, without pay (monetary pay, anyway).

In Sunday School, Mrs. Wade teaches the adult women. Mrs. Hester, a member of her class, told me, "She goes to church every time the doors are open. She picks up some widows who have no transportation to church, and she also takes some shopping, and she visits shut-ins of all denominations. Her Sunday School class honored her last year with a special mission offering given in her name."

Her Sunday School class does not sit in stiff rows, but in a circle around a table (loaned by a member). Always she precedes the lesson by asking for sentence prayers around the table. She has travelled over the United States many times. Her father, the late Bob Ming, was born in the Mississippi Delta. Her mother, who moved to Mississippi from Tennessee, was a brilliant artist, I've heard. I have never seen any of her mother's paintings, but I've seen the handiwork of Roberta, where she used a mop for a brush, and tile for canvas. She allows the Master Artist to use her to create beauty in her church and in lives of those around her.



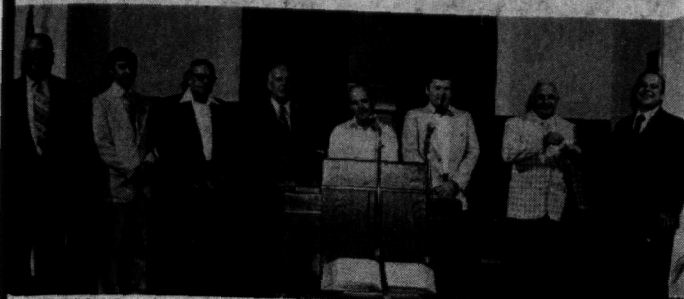
Carl Prewitt



Roberta Wade



# Just for the Record



FIRST BAPTIST CHURCH, CARRIERE presented its pastor, Wm. Gary Smith, a new car Sunday, Oct. 18. This is the fourth new car the church has given Smith during his 17 years there. Deacons making the presentation are: L-R, Thuy Maddox, Jeff Burke, Travis Palmer, Neal Morehead, Charles Hendrix, Durwood Welsh, and chairman Rance Cuevas presenting the keys to Smith. Deacons not pictured are Ralph Dawsey and Paul Monroe.



RIDGECREST BAPTIST CHURCH, HATTIESBURG, held a GA recognition service Sept. 20 to present Adventure Two badges to four girls. During the candlelight ceremony, "Serve Him with Gladness," each of these girls received a surprise gift from her family—a GA pin. Mrs. Elaine Bennett was given a plaque in appreciation for her leadership of GAs. Odell Tebo is pastor. Left to right, the girls honored are Julie Myers, Sharon Newsome, Stephanie Cooley, and Janie Davis.



CHAPPARAL BAPTIST CHURCH, WAYNESBORO, honored J. L. Chapman Sunday morning, Oct. 4, for his 60 years of service to the church as Sunday School teacher for the men's class and as church treasurer. Chapman, a deacon since 1954, is now chairman of deacons. The pastor, Rickey T. Brantley, presented Chapman with a plaque of appreciation. (Mr. and Mrs. Chapman are pictured.) The service was followed by a churchwide dinner in the fellowship hall.

RICHARD DAVIS was honored recently by Hernando Baptist Church for 17 years service as church treasurer. During many of these years he served as deacon. Treasurer through two major building programs, he has seen the receipts grow from \$15,000 to \$200,000. He also served for many years as DeSoto County circuit clerk. Arnie Massey, chairman of deacons, left, presents plaque to Davis.

## Revival Results

Lakeland (Itawamba): Oct. 11-16; Bobby Holland of Birmingham Ridge Church, Lee County, preaching; Barry Swartz, Tupelo, newly elected song director at Lakeland, in charge of music; Wayne Higgins, pastor; 21 additions; four additions by letter the week before the revival began.

## Names in the News

Strong Hope (Copiah) has ordained Ted Newsome as a deacon.

First Church, Crystal Springs, has ordained Keith Howell as a deacon.

Nicki Williams will interview Anne Washburn McWilliams, Baptist Record editorial associate, on WJTV, Channel 12, "Mississippi Morning," Nov. 9, between 6:00 and 7 a.m., regarding Mrs. McWilliams' new Broadman book, *David Gomes: When Faith Triumphs*.

Robert H. (Bobby) Walker, native of Jackson, has been pastor of the Five Points Baptist Church, Wilson, N.C. for four years. His church recorded 64 baptisms during the 1979-80 church year, ninth highest in the Baptist churches of North Carolina, as reported in an article recently in the *Baptist Recorder*, North Carolina's state Baptist paper. Walker was ordained at Parkway Church, Jackson, and was graduated from Mississippi State and Southwestern Seminary.

Wirt Neel, Jr., the father of Kathy Neel, secretary in the Brotherhood Department of the Mississippi Baptist Convention Board, died Nov. 1, of a heart attack at his home in Leakesville. He is survived by Kathy, his wife, and another son and daughter.

## Jesus is Lord Baptist theme

(Continued from page 1) Joint Committee on Public Affairs, Washington, D.C. Special music will be by Lester Mason, Cecil Harper, and the William Carey College Chorus.

This session will include a report of the resolutions committee, which will present resolutions by messengers for voting, plus special reports on discipleship and church growth.

Becky Payne will serve the convention as organist; Eva Hart as pianist. They are on the staff of First Baptist Church, Jackson.

Hamilton Baptist Church ordained Robert Sims and Wayne Thompson to the deacon ministry on Sunday, Oct. 25. Ralph Culp is pastor.

## Revival Dates

Hebron (Yazoo): Nov. 5-8; Danny Lafferty, Ocean Springs, evangelist; Brown Sullivan, music director; Thurs.-Sat. at 7:30 p.m.; Sunday at 11 a.m. and 7 p.m. with dinner on the grounds; Bill Hutto, pastor.

First Church, Pearl: Nov. 15-19; Byron R. Malone, pastor at Daniel Memorial Church, Jackson, evangelist; R. L. and Beth Sigrest of Yazoo City, music evangelists; Stanley B. Barnett, pastor; noonday services at 12; evenings at 7.

Causeyville, Meridian: Nov. 15-18, services Sunday at 11 a.m. and 6 p.m.; Mon.-Wed., 7:30 p.m.; John Hopper, pastor of Southside, Meridian, evangelist; Hubert Greer, music evangelist, Brookhaven, in charge of music; Ron Mercer, pastor.

Soulenovie Church: Nov. 4-8; Wed.-Sun.: John West of Rose Hill Church, evangelist; Harold Hollingsworth, directing the music; services at 7 p.m.; Parker Chancellor, pastor.

## Missionary News

Byron and Dora Harbin, recently reappointed missionaries to Brazil, have arrived on the field (address: Caixa Postal 18066, 01.000 Sao Paulo, Brazil). He was born in Tuscaloosa County, Ala. She is the former Dora Dunkley of McLaurin, Miss.

Michel and Bonnie Simoneaux, missionaries to Japan since 1969, resigned from missionary service Sept. 30. They were stationed in Kobe-Osaka, Japan, where he was involved in music promotion and she was a teacher. He is a native of New Orleans, La. She was born in Magnolia, Miss. They may be addressed at 3560 Molaree Dr., Pensacola, Fla. 32503. He is minister of music at First Baptist Church, Pensacola.

New York (EP)—The American Bible Society has supplied 50,000 New Testaments in Today's English Version to the United States Marine Corps.

## Homecomings

Oak Grove Church, near Moscow, Tenn., six miles north of Slayden, Miss.; homecoming celebration on Sunday, Nov. 8; Sunday School at 10 a.m.; morning worship at 11; "dinner on the grounds" at noon; a special program of music and recognitions at 1:30 p.m.; Larry Corder, pastor.

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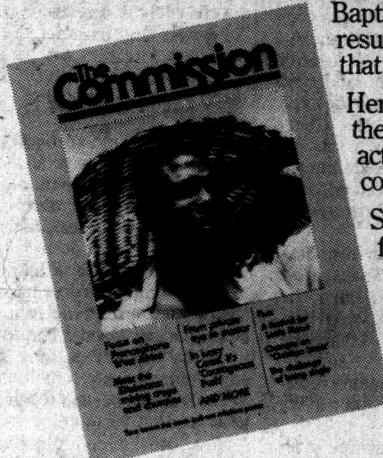
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## THE VILLAGE VIEW

FROM Baptist Children's Village P. O. Box 11308 Jackson, MS 39213



The Baptist Children's Village FLAG CHAPEL DRIVE • P. O. BOX 11308 • JACKSON, MISSISSIPPI 39213

Thanksgiving 1981

Dear Village Friend:

November signals, for all of us, the end of another year of privileged living in this land of plenty. November, for many of us, marks the beginning of holiday observations and celebrations which are especially meaningful to children and families, and which represent the happiest time of the year. November, for most of us, heralds a period of expressed gratitude because we are Americans and because we are Christians. At The Children's Village, we are thankful because:

We honestly believe God has favored us with a meaningful ministry in a society which, on occasion, seems without purpose or direction!

Troubles and problems which beset our child care mission have been compensated for and overcome by God's patience with us and His love for us!

The goodness, generosity and interest of God's people, who are the friends of children, continue to maintain and sustain us, serving as a constant reminder that we are in God's favor because we are in His will, as we try to "help the wandrin' child"!

We are privileged to number you and yours among those people of God, these friends of children!

Gratefully,

*Shirley Harrison*



## Group child care today

Since May 12, 1897, when the very first children were admitted to care, cooperating Mississippi Baptists have, without interruption, afforded residential care and offered Christian direction and purpose to neglected and dependent children and to youth in a state of crisis.

Now, in the 22nd year of The Village's current administration, and in the 85th year of our existence, we are pleased and grateful to report that our ministry has never been more needed or necessary, has never been more viable, nor better equipped to serve the cause of Christ among Mississippi families of children who have extraordinary physical and spiritual needs.

The long and honored history of this mission ministry confirms the original intent and reaffirmed determination of the Baptists of our state to be a continuing, purposeful effort to meet the changing needs of a special group of children.

The sizes and ages of these children and the specifics of their problems have been continuously altered by the changes in the society from which they come.

Thus, the "Orphanage" of long ago, yielded to the concept of a "Children's Home," which, in turn, has been refined to the assignment of the current Village administration, which is the operation of a CHILD CARE AGENCY, designed to offer differing services, with diversified programs, in differing locations and environments, directed by versatile and trained staff personnel, in the interest of a Christian ministry to the total child, as a member of a natural family unit, irrespective of the age of that child, or the complexity of his social, emotional, moral and spiritual needs.

Accordingly, The Children's Village has continued to change some of its methods, programs and services, and will continue, from time to time, to change the same, in the interest of faithfulness to its mission, which is to provide a good, Christian child care ministry, serving the needs of the dependent child of the day, whatever such needs may be.

Group, residential care for children, as an institution in the voluntary field of service, is the assigned Christian ministry of The Baptist Children's Village.

Voluntarism, and group, residential care for children in particular, is impacted by challenges and problems today, some of which were not evident to the Christians who selflessly pioneered our work and sustained it for so many years which are past.

Included as major facets of these problems and challenges are:

1. The anti-institutional bias so widely, if unwisely, shared by the public sector, and large segments of the private sector. A bias which seems to insist arbitrarily, that "big is bad," and that group, residential care should be the last resort for the special child in extraordinary need of care outside his natural home, instead of the first resort.

2. Staggering and frightening fiscal demands posed by the exceptional economic conditions in which we exist; and which render the absolutely necessary costs of operation both excessive and unpredictable.

3. The continuing phenomenon of the newly-admitted child who is much older, more disturbed emotionally, more difficult to reach for good and for God than ever before, and who resides with us in group care for substantially briefer periods of time than the typical admission of a number of years ago. Your Village staff believes that the institutional bias to which reference is made above is responsible, in substantial measure, for this phenomenon.

4. The extreme difficulty which has been experienced in recent years in attracting to our staff and retaining upon our staff mature and responsible Christian child care workers who are willing to make their homes and their lives with us, as missionaries to these special children, for periods of years and under demanding circumstances which are admittedly trying.

5. The tendency upon the part of so many thoughtful Christians to question the need for the church, in this case, Mississippi Baptist churches, to offer a Christian social service ministry to neglected and dependent children and youth in need of supervision outside the natural home in a world in which the preponderance of such services are government-sponsored and financed. Your Village staff respectfully suggests to these thoughtful persons that they overlook the significant and critical role which voluntarism has always filled in service to humans in need in America, and more importantly, overlooked one of the basic, original commands of the founder of our faith.

Thus, in the 1980's, your Children's Village finds itself addressing the critical needs of some young people who are quite different from those initially envisioned by the organizers and sustainers of our ministry during so much of our past history, even as we are obliged to come to grips with problems and challenges which never confronted our child care leaders of the past.

On occasion, sincere individuals who may understand less about the problems and challenges and the aims and objects of Christian, group, child care today than we would prefer, seem to entertain the fear that our Convention's child care agency is growing too rapidly or "getting too big."

To you, who are our human owners and operators, we would simply and respectfully point out, to the contrary, that we are merely undertaking to remain faithful to the original concept and assignment of our child care mission, which was, is, and shall remain a determined effort to provide a good and Christian child care ministry for those special boys and girls who have extraordinary needs which make it unwise or impossible for them to live in their natural, private homes, for temporary periods of time.

As the years have passed and society has changed, so have the needs and problems of these extraordinary children changed and so must our facilities, our programs and our services change in order to remain current and viable. Even so, the physical facilities and the programs of local schools and local churches have changed through the years, for substantially the same reasons.

With several geographical locations and environments, adapted to different programs and methods, our ability to serve differing child-needs has materially improved.

Hopefully and prayerfully, with faith in God and confidence in Mississippi Baptists who own this agency and continue to make its existence possible, we anticipate further additions to our facilities and further changes to our methods and programs.

In recent years, we have been enabled to lift and redirect many boys and girls who might otherwise have been

lost to stable society, and others who would have been lost for good and for God, simply because we have a number of different locations and a variety of environments.

The Children's Village is aware and appreciative of its identity as a purely voluntary, Baptist child care ministry in Mississippi. We thank God for your friendship and support and we beg a continued interest in your prayers.

We are anxious to have you call our offices in Jackson when we may serve children who are of concern to you.

## Presenting our staff



Bonita Roberts Houseparent India Nunnery Campus



Ken Webb Building and grounds

## Thanksgiving visits

For the first time, children residing on The India Nunnery Campus near Jackson will be allowed a long, week-end visit into private homes at Thanksgiving, if such visits are requested. Approved natural families and approved homes of Village host-friends may be included. Executive Director Nunnery extends apologies to those who may have inquired before October 27, the date upon which his decision was entered. Interested persons are urged to telephone The Village's Social Service Department in Jackson at 922-2242.



# Bible Book Series

## The King interprets the law

By Lewis Sewell, pastor,  
First, Oxford  
Matthew 5:17-48

In this lesson Jesus challenged his followers to a new way of life by elevating the moral and spiritual demands of the Law. Jesus asserts the Christian ideal is immeasurably higher than the Jewish. The Christian way of life excludes all degrees of sin, even in thought and feeling, whereas the old ideal excluded only acts, and only those acts which were specified as prohibited by the Law. This higher principle is illustrated in respect to murder (21-26), adultery (27-30), divorce (31, 32), oaths (33-37), retaliation (38-42), love of others (43-47), and is summed up as a law of perfection (48).

### I. Fulfilling the Law (5:17-20).

These verses give the general principle of the Messiah's relation to the Law—"not destruction, but fulfillment." It was a rabbinical principle that some authority must confirm the dictum of every teacher, the authority either of some previous teacher or of the Torah interpreted according to rule. No teacher must base his teaching simply on his own authority. That Jesus did was one of the grievances against him. Jesus was conscious of possessing this supreme authority.

What does Jesus mean by "fulfilling the Law?" He does not mean taking the written law as it stands, and literally obeying it. That is what he condemns, not as wrong, but as wholly inadequate. He means, rather, starting with it as it stands, and bringing it to its completeness; working out the spirit of it; getting at the comprehensive principles which underlie the narrowness of the letter.

Jesus sets forth these principles as the essence of the revelation made by God through the law and the prophets. Through them God has revealed his will, and it is impossible that his Son should attempt to pull down or undo this revelation of the Father's will, or that his will should fall short of fulfillment.

In verse 19 Jesus indicates that not until the whole of the divine purpose has been accomplished can the smallest expression of the divine will be abolished. The one who prematurely relaxes the hold which one of these minor enactments has on the conscience will be the worse for it. The guilty party will not be expelled from the Kingdom, but his place in it will be less glorious. In short, he will lose some of the joy of his salvation.

The "jot and tittle" of verse 18 is a use of the grammatical signs to express a truth. The "jot" was a small letter, in fact the smallest, called *iota*. The "tittle" was similar to a comma. Jesus uses a phrase to say neither the smallest letter nor the least significant sign, not just of the written law, of the principle of the law can be disregarded.

The scribes were the trained theologians of Israel. The Pharisees were the religious world of Israel. They represented that element of the Jewish people with which a religious teacher might have been expected to be in harmony. But Jesus pointed out that a follower of the principle of the law had a righteousness that exceeded the righteousness of scribes and Pharisees, who were concerned about the letter of the law only (v. 20). Righteousness is literally being put in right standing with God. Here, I think, is an allusion to the life lived as a result of being in right standing with God.

### II. The Danger of Anger (5:21-26).

This first illustration of the contrast between the Christian life and the Jewish ideal is taken from the sixth commandment. Jesus used "You have heard that it was said" because he spoke to a crowd where most could neither read or write. Therefore, their knowledge of the law came from public instruction in the synagogues where the letter of the law was faithfully read, but the spirit of it frequently missed or obscured. Jesus' principle goes deeper than the law, and is more in keeping with the will of the Father.

### III. The Danger of Lust (5:27-30).

This second illustration of the contrast between the Christian life and the Jewish ideal is taken from the seventh commandment. This commandment protected the sanctity of marriage and the peace of married life. But Jesus, while confirming this, again sets his own standard of purity beside the old one, and intimates that his standard is the true spirit of the old commandments.

It is not enough to abstain from having one's neighbor's wife. To lust after her, or any woman, is a breach of the commandment. Not only is social purity binding on both the married and the unmarried, whether male or female, but purity of heart is absolutely indispensable for real joy of salvation in the Kingdom.

The reference to the sacrifice of an eye or hand if it offends is symbolic. This is Jesus' way of saying that no sacrifice is too great if it is the only

way of securing the necessary cleanness of thought and will.

### IV. The Sanctity of Marriage (5:31-32).

The third illustration is taken from the question of divorce. In verse 31 Jesus quotes Deut. 24:1 not to contradict it, nor to deny its validity, but because it was a passage which some of the Pharisees were accustomed to quote in order to justify a much laxer attitude to divorce than was here permitted.

The subject of divorce is so complex that there are various interpretations to this passage and to the fuller statement of Jesus in Matthew 19:3-9. Space here permits only a general statement that Jesus did not disallow the law which permitted divorce when the husband found "something unseemly" in his wife, but he condemns the lax interpretation of these words that was often given.

### V. The Importance of Integrity (5:33-37).

The fourth illustration is on the subject of oaths. In this area Jesus simply opposed Jewish tradition. No oaths ought to be used because a man's word ought to be enough.

### VI. The Christian Reaction to Evil (5:38-42) and the Christian Practice of Love (5:43-48).

Jesus gives five examples of how the disciple should react to unfair or unreasonable treatment—physical violence, litigation, forced service, demand for gifts of money or property, and demands for loans. Live by the high standard of the spirit of the law.

To some men, sins are like old neckties. The longer they have them, the dearer they become.

## Type errors cloud lesson meaning

The typographical errors that finally make their way to the printed page many times are more devastating than their fellow errors that are found out before making their way into print.

Such was the case with the Uniform Lesson commentary two weeks ago. Two errors in the third column of the commentary titled "The key to the kingdom" left the meaning of the passages questionable.

The fifth paragraph of the third column read:

Now that Nicodemus has been clearly taught not only that entrance into the kingdom required birth from above but also how new birth was pos-

## Staff Changes

Stan Weatherford has resigned as pastor of Spring Hill Church, Copiah County, and has accepted a call to Garden City Church, Crestview, Fla. Jim Phillips, senior at Mississippi College, is serving Spring Hill as interim pastor.

David Luce is the new pastor of Calvary Baptist Church, Mississippi Association. He comes to the state from the pastorate of Montpelier Baptist Church, Amite, La.

He earned the master of religious education degree from New Orleans Seminary and the doctor of ministry degree from Luther Rice Seminary. David and his wife Peggy have two children.



J. Wilbur Hall has been called as pastor by Foxworth First Church, Marion County. He goes from Pleasant Hill Church, Quitman. Hall received a B.A. from Mississippi College and Th.M. from New Orleans Seminary. He is pictured here with his wife, the former Betty Jean Fairley, and children (from left) Jody, Amanda, and James.

First Church, Lyman held a welcoming service for its new pastor, Delton Beall, and his family on Sunday night, Oct. 4. The Bealls, native Mississippians, moved back to the state from Texas.

William Hodge is the new pastor of Hopewell Baptist Church, Yalobusha County.



## Roseland Park dedicates building

Roseland Park Baptist Church, Picayune, dedicated to God its new 8,000 square foot education building Sunday, Oct. 18. The building includes 18 classrooms, a library/conference room, large music room, office space, and restrooms. Activities of the day included dinner-on-the-ground, special music, ribbon cutting, dedicatory

prayer, and open house. Left to right: Denise Frierson; Ronnie Nelson, minister of music and special ministries; Henry Burke, Building Committee member; Belton Watts, chairman of Building Committee; Buford Frierson, church treasurer; Steve Stone, minister of education and youth; and Danielle Frierson.

## Devotional

## Set your mind straight

By Harry L. Lucenay, pastor, Temple, Hattiesburg

"Life is a landscaping job. We are handed a site, ample or small, rugged or flat, picturesque or commonplace, whose general outlines and contours are largely determined for us. Both limitation and opportunity are involved in every site, and the most unforeseeable results ensue from the handling—some grand opportunities are muffed, and some utterly unpromising situations become notable. The basic elements in any personal site are bound to appear in the end no matter what is done with them, as a landscape still reveals its size and its major shapes and contours, whatever the landscape architect may do. These basic elements, however are to be accepted, never as humiliations, commonly as limitations, but most of all as opportunities and even as incentives." (Harry Emerson Fosdick, *On Being a Real Person*, p. 69).

A man should seek to do the best he can with the life granted him by God. Many men suffer from poor mental pictures. Many churches suffer because the men in them have poor mental pictures. The author of Proverbs said, "As a man thinketh in his heart, so is he" (Prov. 23:7).

A man may stand 5 foot 2 1/4 inches tall like Napoleon and graduate 43rd in his class, and become a great military conqueror. A man may be frail physically, like Theodore Roosevelt, and learn to hunt lions. Or he may stammer with Demosthenes and practice speaking with pebbles in his mouth against the roar of the ocean until he becomes an orator. Every man has limitations to overcome. May each man remember the words of God which flowed through the pen of Paul: "My grace is sufficient for you, for my power is made perfect in weakness" (2 Corinthians 12:9).

Today pause to thank God for making you the way you are. Then ask him to give you the wisdom to discover the potential he has placed within you. Rise up as a child of God, a joint-heir with Jesus, and reach that potential through his grace and strength.



Lucenay

# Life and Work Lesson

## Power to overcome evil

By Joel E. Haire, pastor  
First Church, Crystal Springs  
Mark 5:2-10, 16-20

There is a question that seems to be ever before us. Some say that there is so much more evil today than there used to be. Others say that we just hear more about evil than we used to hear. Is there more today? It is difficult to measure the quantity. However, evil is as destructive as ever. Sometimes it seems to overwhelm us with its presence all around. Accounts of evil flood our local and national news broadcasts.

Law enforcement has been on the increase. New equipment is in use to combat evil forces. Yet evil seems to be gaining on us. We have not won the battle. Our own power has not been enough.

There is a power that can overcome evil. It is the same power that overcame evil in the life of the demon-possessed man living among the tombs. Jesus revealed this power when he encountered this man with an unclean spirit. Jesus' power is magnified as this man is identified.

### I. The Evil of Demons Described (5:2-5)

The demon's dwelling place was in a man. His condition showed just how bad demon possession could be. Jesus didn't try to explain away his condition. He recognized it and dealt with him as a man possessed with demons.

We cannot open his life and fully see the inside, but the man possessed of demons must have had an indescribable struggle going on inside his life. It could have been no less than horrible.

Most of us know the discomfort of our own struggles with evil. There are the inside feelings that come with knowing we are doing something that is wrong. How much greater would be the horror of being totally possessed by evil. As Christians, we can be grateful that we will never have to experience what this man was going through.

The man's dwelling place was among the tombs. What was dwelling on the inside affected where he was dwelling on the outside. He couldn't dwell with his family, it wouldn't be safe for them. Nor could he dwell in the community of his acquaintances; they were afraid of him. Here was an outcast who could only dwell apart from life. In fact his life was more like death than life. His way was one of destruction.

There is a sense in which every sin-

wrecked life dwells among the tombs. There are the tombs of despair, loneliness, and hopelessness. This is the natural place for such a life, but not the best place. Even among the tombs there is hope when Jesus passes that way.

This demon-possessed man was beyond control. Others could not control him. He was apparently a source of worry to the surrounding area. People tried to bind him with chains, but he broke them.

Once evil takes over it is never easy to control. Evil can turn a nice, quiet community into a nightmare. It is never wise or safe to invite any type of evil into a community. Tax revenues and large profits may be promised. Yet evil in the final analysis always hurts a community.

Self-control was gone. His restlessness that drove him about the mountains and tombs was not the way of self-control. His loud cries were out of control. His self-inflicted cuts and pain painted the picture of a man who was about to destroy himself.

### II. The Power of God Encountered (5:6-10)

Jesus' presence brought the demons and this man to the very feet of Jesus. A power that had so possessed this man and defeated those who tried to control him was now rendered helpless before the power of God.

Christians can live victorious lives when they realize that no matter how powerful evil is the power of God is greater. Defeat comes not from a lack of power, but from a failure to recognize and use the power that is available.

Here was a power that affected the speech of the demons. Though this man had never known Jesus the demons spoke through him because they knew who Jesus was. They knew his power.

This power called forth the identity of the demons. Jesus spoke to the man but the demons answered. In doing so they revealed how completely they had taken over his life. They were large in number and power.

The power of Jesus magnified the helplessness of these demons. They begged him not to send them out of the country. How well they knew what their final destiny would be. Their future would be hell. They knew going into a herd of swine would be better than the lake of fire. They would do anything to delay their future.

Jesus' power was victorious. He cast out the demons. The man was healed. You would think that everyone would be excited about such a great miracle. However, there were different reactions.

### III. The Presence of Jesus Rejected (5:16-17).

An eyewitness report followed Jesus' great miracle. The report included what happened to the man and what happened to the swine. Apparently more emphasis was given to the swine than to the man. I get the feeling that the people might have been happier had the man died and the swine lived. This is the order of sin's priorities. When sin and selfishness take over, human life can lose its value.

There was an emphatic request from the people. They wanted Jesus to leave. They feared his power and didn't like the results of that power. Fitting Jesus into their kind of world was impossible. Neither did they want to fit into Jesus's kind of world. Therefore, they wanted Jesus out of their sight.

What could have been the greatest day in their lives turned into a tragedy for the people. The tragedy was not that they lost the swine. The real tragedy was that they lost Jesus. He was their only hope and only way to eternal life.

### IV. The Message of Healing Proclaimed (5:18-20)

The people rejected Jesus and their lives remained unchanged. This demon-possessed man was set free by Jesus. His life touched and changed by Jesus could never be the same again.

What a happy life it would be if this healed man could spend the rest of his days by the side of Jesus. However, Jesus had other plans in mind. Jesus wanted this man to go home to his family and friends as a witness. Jesus didn't heal him so that he could sit by Jesus' side. There was a work to be done, a message to be proclaimed.

Jesus has done something great for every Christian. There is a message to be shared. Home may be the greatest place in the world to share that message; yet it can be overlooked. If every Christian shared Jesus with family and friends there would be a tremendous impact on our land.

The man obeyed Jesus. He didn't argue or refuse. What joy must have come to his heart as he shared his message.

# Uniform Lesson

## Strength for the struggle

By Jerry E. Oswalt, pastor  
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Romans 8:12-39

Clovis Chappell, a great Methodist pastor, frequently said, "Everybody's having a hard time." This assessment gave him the strong conviction that preaching ought to contain a much larger portion of encouragement than denunciation.

One of the most encouraging passages in all the Bible is our text for this lesson. It contains several sources of strength for the struggles of life.

### I. We Are Strengthened by the Assurance that We Are His Children (12-16).

The word "spirit" is used twenty-one times in chapter eight of Romans. In most of those instances the word refers to the Holy Spirit of God. The Spirit is God's presence and power within believers.

The Spirit assures us that we are the children of God. One way that this assurance is given is that the Spirit enables us to overcome the desires of the flesh (13:14).

The word "flesh" is used by Paul in this passage to refer to human nature in all its sinful weaknesses. It is more than just the physical body. It is man's total being apart from Christ.

Another way that the Spirit assures us that we are the children of God is through the mystical union he provides between us and God. This union takes place through the process of spiritual adoption. This is Paul's equivalent of John's "begotten from above" (John 3:3). Out of this intimate relationship we freely call God our "Father," because we sense deeply that we are his children (15, 16). This filial relationship to God sustains his saints during our struggles.

### II. We Are Strengthened by the Assurance of Glory as His Heirs (17-25).

Once adopted into God's family, we have the confidence that we are fellow heirs with Jesus Christ of all our Father's holdings (17). Our inheritance includes all the spiritual resources that the Father shares with us in the present, but, ultimately, the inheritance is glorification or the complete perfection we attain in the resurrection of our bodies (23b).

The hope of glorification is kept alive by the Spirit within. Having experienced the first fruits of the Spirit, which is spiritual resurrection or new birth, we have great trust in the ability

of the Spirit to bring forth from death our mortal bodies, too (11, 23), (Eph. 1:13, 14).

The entire creation shares with us a kind of yearning for the day when Christ comes to make all things new (Rev. 21:1, 5), because it too is experiencing the burden of contamination resulting from man's rebellion against God (19-22).

The hope of glory is really the "bottom line" for the suffering saint, for indeed the "sufferings of the present are not worthy to be compared to the glory that is to be revealed in us" (18).

### III. We Are Strengthened by the Assurance of the Intercession of the Holy Spirit (26-27).

When we have problems we automatically petition God for relief. This is as it should be (Luke 18:1-8). However, when the problems persist, we sometimes grow weary in our praying. It helps us not to faint in prayer when we realize the encouraging truth that God's Spirit continues to intercede for us and through us as we remain open to God.

We may give up in discerning how to pray about an enduring trial, but the Spirit knows how to pray about it because he knows both our deepest needs and God's perfect will for our lives. The Spirit, therefore, prays through us in such a way that we can be assured that God's purpose will be accomplished and our deepest needs will be met through our sufferings.

### IV. We Are Strengthened by the Assurance that the Struggle Itself Will Strengthen Us (28).

The key to grasping the important insight of this verse (28) is to understand that the "good" for those who love God is for us to become increasingly like the Master. This is the highest good of the Christian experience (Mt. 5:48). It is the end of salvation (1 John 3:2). We are to be always moving toward that goal (Phil. 3:14). Anything that moves us forward in pursuit of Christlikeness is good.

Suffering is a source of strength for the Christian because it makes us more Christlike. We cannot become like him unless we suffer with him (17), (Heb. 2:10), (II Cor. 12:10).

The primary suffering of Christians is self-denial in discipleship, but the pain of persecution, the peril of poverty, and other tribulations are also included in its scope (35).

### V. We Are Strengthened by the Assurance that Nothing Can Separate Us

from God's Salvation and Love (29-39).

We are given three bases for confidence in the permanence of God's salvation in our lives.

(1) We are predestined to become conformed to the image of God's Son (29). This is the end of salvation. This is glorification (1 John 3:2). The omniscient God surely knows beforehand what each person's response to the gospel will be. He knows what each of us will choose to do with his Son. He predestinates all who will choose to accept Jesus as Savior to become perfectly conformed to the image of his Son. The predestination is related to the becoming and completed aspects of our salvation experience rather than the beginning.

(2) We are considered glorified as though it has already happened (30). Paul uses the same verb tense (prophetic past) to talk about our glorification, which in actuality is a future experience, as he does to talk about our calling and justification, which in actuality are past experiences. What God has begun in us he definitely will finish. We can consider it done.

(3) God, who justifies us, is our Judge, and Christ, who died for us, is our Advocate. Therefore, there is no way that anyone in any court can successfully prosecute us for our sins (31-34).

Paul's conclusion is the most inspiring affirmation of trust and confidence in the reliability of God's love to be found in the Bible (35-39). There is absolutely nothing, either of this world, the spiritual world, or some other world, that can separate us from God's love in Jesus Christ. Our security is in Jesus Christ our Lord, and in all the troubles and trials of life we are more than conquerors through him (37).

## D. L. Hill, retired minister dies at 89

Funeral services for D. L. Hill, 89, retired Baptist minister, were held Tuesday, Oct. 27, at Houston Funeral Home, Houston, Miss., with burial in Houston Cemetery.

Hill is survived by his wife, Lorene Dearing Hill; a daughter, Jean Bush of Memphis; two sons, Wallace D. Hill of Nashville, Tenn.; and Jack A. Hill of Austin, Tex.; one sister; and one brother.